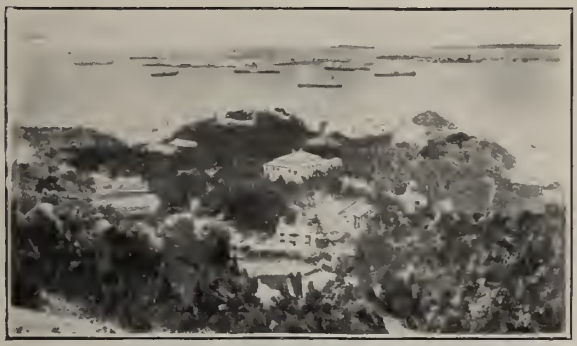
HISTORICAL • SERIES

MISSIONS IN • CHINA



VIEW OF THE HARBOR AND MISSION COMPOUND, SWATOW, CHINA

AMERICAN·BAPTIST·MISSIONARY·UNION
BOSTON • MASS • U·S·A

Acknowledgment

For the material found in this sketch we are largely indebted to our missionaries, Rev. S. B. Partridge, Rev. J. R. Goddard, Mrs. W. M. Upcraft, and Rev. J. S. Adams; also to the sketch of Baptist Missions in China, by Rev. E. F. Merriam, which was published in 1899. We also give brief glimpses of the work at various places, as seen by Dr. Thomas S. Barbour, Foreign Secretary of the American Baptist Missionary Union, on his tour of the missions.

Statistics

No detailed statistics are given in connection with any of the missions, as they are constantly changing. For these and the work of all our missionaries in China reference should always be made to the current Handbook and Annual Report of the Society.

Additional Information

Can also be found in the regular monthly publications of the Union, — the Baptist Missionary Magazine and Around the World.

BAPTIST MISSIONS IN CHINA

CHINA

Country

THE immense country included within the Chinese Empire comprises one-third of the most habitable part of the globe. In population it is the largest empire which the world ever knew. The name China is not used by the people for their own country. One of the names they give it denotes The World, another means The Middle Kingdom, as the Chinese believe that their country is the center of the earth, and all other nations are less important territories on the outside. Another name sometimes given to China by the Chinese is Heaven, from which the people are sometimes called Celestials. The empire is divided into three principal parts, of which that commonly known to other nations as China is called the Eighteen Provinces. It is the only part entirely settled by the Chinese. Its scenery is beautiful, its soil fertile, its climate salubrious, its rivers magnificent and navigable, and its productions various and abundant. The Chinese are largely engaged in agriculture, and although they are ignorant of many of the operations of fertilizing and have few and simple implements, they make up for these disadvantages by their indefatigable industry. This, with the favorable conditions of soil, climate, and irrigation, has rendered the country so productive that it has always supplied all the wants of its people and been quite independent of foreign nations.

People

The Chinese are conservative and proud of their country and customs. They claim the oldest authentic and continuous history of any people on earth, running back to twenty-eight hundred and fifty-two years before Christ, or only three hundred and sixty-three years after the deluge. The population of the empire is generally estimated at four hundred million, all of whom read the same language; but the spoken dialects are very numerous, especially in the south. The Chinese have more virtues than most pagan nations. They have never offered human sacrifices, or deified vice. The government of China is the most purely patriarchal of those now existing on the earth. All the land belongs nominally to the emperor, and he is the father of the people. Every officer is strictly responsible for the good order and welfare of the territory committed to his care, as every father is held responsible for the good conduct of every other member of the family. This principle secures a system of accountability so perfect that it is difficult for a criminal to escape detection and punishment, and disorder in any part of the empire is impossible except by the connivance of both officials and people.

There is no caste in China. There is a system of slavery, but it is not so degrading as in other countries. It is not allowable to separate married slaves, nor to sell their children when very young. Girls are more readily sold than boys. The Chinese have a great admiration for learning, and education of a certain kind is very general. The offices of government are open only to those who have passed literary examinations, and the literary class is the most influential in the country. It is from this class that the chief opposition to Christianity comes, in accordance with the words of Christ, "Not many wise, not many noble, are called." As far as all human standards can measure, the Chinese are so far above any other heathen nation in importance that their conversion is beyond all comparison the greatest work before the Church of Christ. When China is converted, one-half of the heathen world will have been conquered for Christianity.

In China, as in all heathen countries, woman occupies an

inferior position, yet literary attainments are considered creditable to a woman. Neither Confucius nor Buddha assigns to the wife a position of honor. According to the latter she is in all respects inferior to her husband, and can only wish that on her re-entry into life, in the next state of existence, she may be born as a man. According to Confucius, she has duties, but no rights. The three great duties which, in accordance with the principles of the Chinese philosopher, were impressed on every woman from her youth up, were obedience to her parents, her husband, and to her oldest son. The husband has full rights over the person and property of his wife. The sorrows of married life in China are so great that girls often commit suicide just before the wedding. These sorrows result not from the character of the people, but from the superstitions and practices of heathenism and can be removed alone by the light of the gospel. There is little intermingling of men and women in social life, therefore the labors of female missionaries are likely to be the principal means of reaching their sex for a long time to come.

Religions

There is no generic term for religion in the Chinese language, but there are three nominal religions in the country, Confucianism, Taoism, and Buddhism. These three forms do not interfere with each other, as a Confucianist may worship in a Buddhist temple and hold Taoist beliefs, without any impeachment of his sincerity, and no one cares enough for his peculiar views to fight for them. In a certain sense it may be said that China has no religion, as Confucianism is a moral philosophy, Buddhism is atheism, and Taoism is agnosticism. That which has the strongest hold on the hearts of the people is the worship of ancestors and of the spirits of earth, air, and water. This is universal.

Nestorians visited China in 505, and formed churches in several cities. The Roman Catholics began work there in 1288, and had considerable success. The arrogance of the priesthood and their interference with the politics of the country led to an edict of expulsion against Christians in 1767, and it continued until 1858, when toleration was pro-

claimed. The first Protestant missionary to China was Robert Morrison, who arrived in Canton in September, 1807, and became official translator to the East India Company, under whose auspices he prepared his dictionary and translated the Bible into Chinese.

Protestant missions in China date from the landing of Morrison, in 1807. In 1843 there were 6 converts; in 1853, 330; in 1865, 2,000; in 1876, 13,000; in 1886, 28,000; in 1893, 55,000; in 1900 nearly 90,000. Every boy whose work in mathematics has reached geometrical progression can tell what this promises. Every disciple who has learned the first principles of Christian faith will know that He who has begun this work for the redemption of China will not turn back till His work is accomplished.

Baptist Missions

The missions of the American Baptist Missionary Union among the Chinese are known as the Southern China Mission, in which is included the work in Siam; the Eastern China Mission; the Central China Mission, and the Western China Mission.

SOUTHERN CHINA MISSION

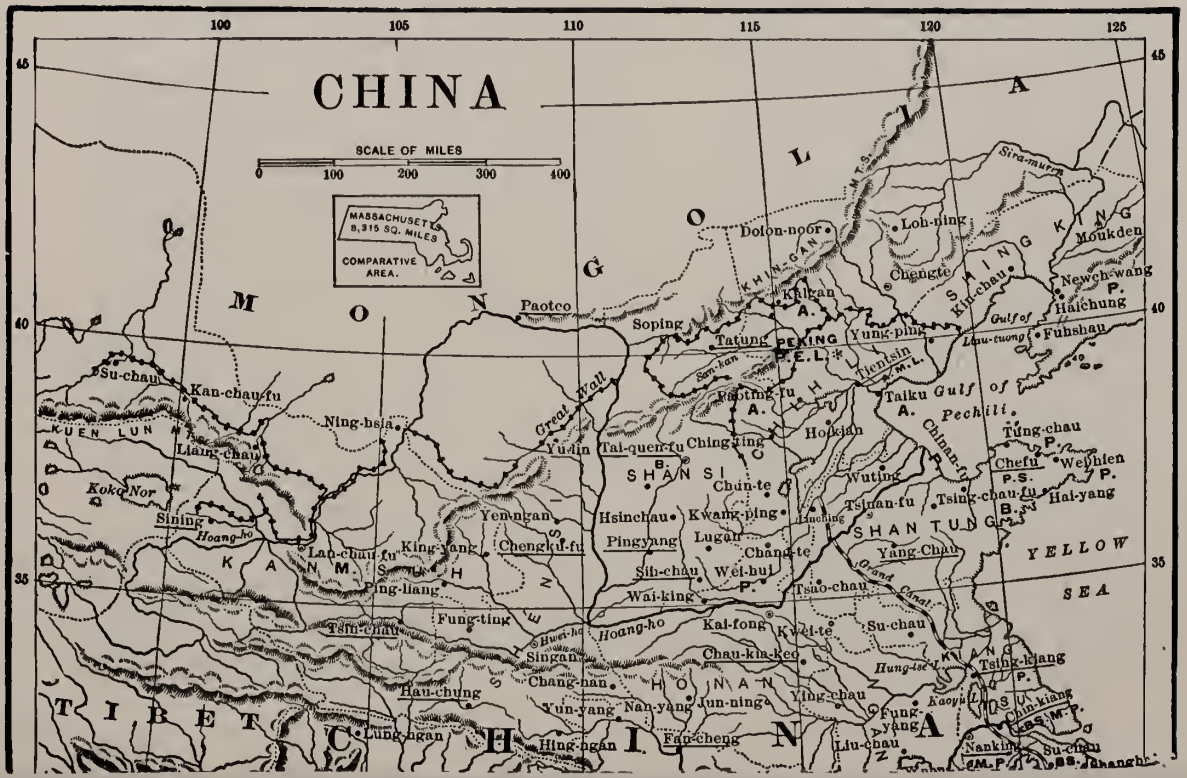
Beginnings in Siam

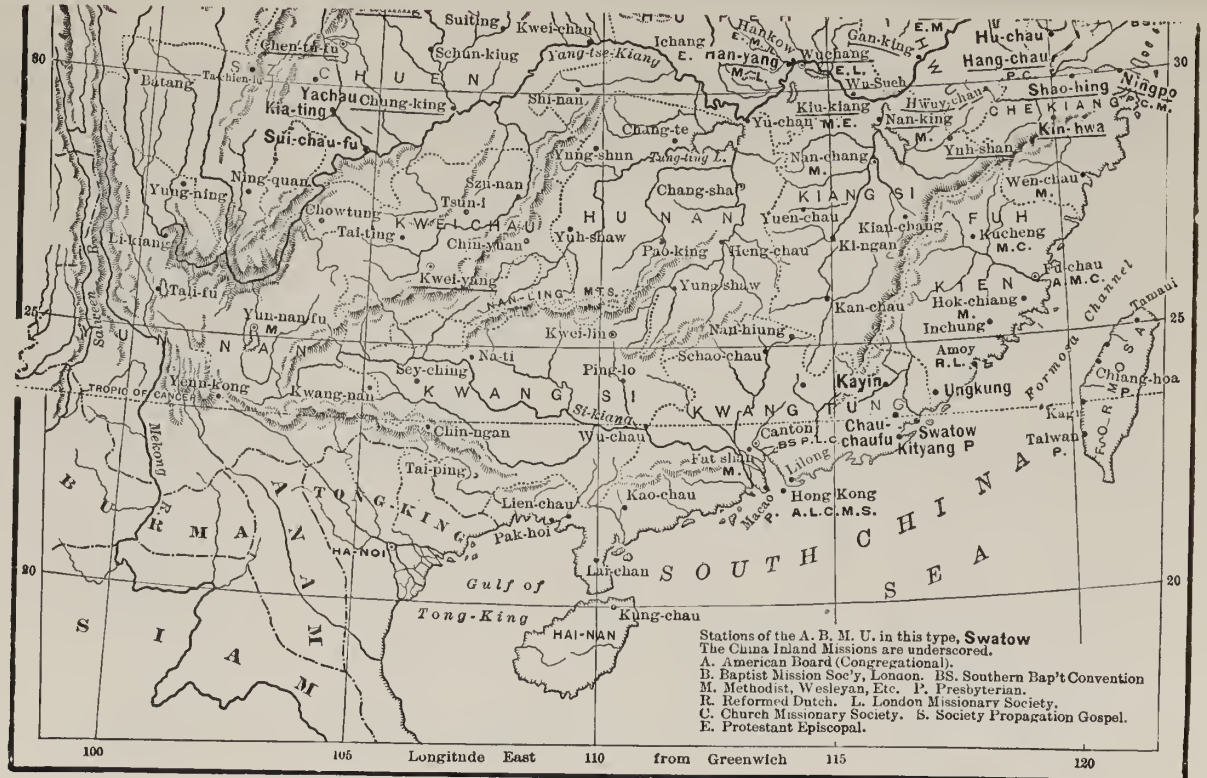
The beginning of American Baptist missions to the Chinese was in Bangkok, Siam. In 1831 Rev. John Taylor Jones arrived in Burma for missionary work, but after consultation with the brethren it was decided that he should open a mission in Siam. He arrived in Bangkok March 25, 1833, and at once began labors for the Siamese. Mr. Jones was a man of great earnestness and linguistic ability; he translated the New Testament into the Siamese language and created a large Christian literature. He also acquired great influence

with the higher officials, and even with the emperor of Siam, and was greatly respected by all. Although his labors were in the Siamese language, the first converts to be baptized were three Chinese, who received the ordinance December 8, 1833. From the first the work among the Chinese in Siam was more promising than that for the Siamese, and special work for the latter was suspended in 1869. The work among the Chinese continued to prosper. In 1851 a great disaster befell the mission in the destruction of all the missionary buildings by fire, involving a loss of nearly fifteen thousand dollars; but they were soon rebuilt, and the property of the Missionary Union in Bangkok has greatly increased in value. In 1869 forty-five were baptized, a larger number than was received in all the years previous. In 1874 the baptisms amounted to one hundred and forty, and the work went on until at one time as many as five hundred converts were reported in the mission.

Three Names

are closely linked with the earliest history of American Baptist missions to the Chinese, — William Dean, Josiah Goddard, and William Ashmore. All began their labors in Bangkok, and each became in a very special manner the founder of departments of Chinese mission work as they exist today. Rev. William Dean reached Bangkok in 1835, and removed to Hongkong in 1842. He resided for a time in Macao in 1846, returned to Bangkok in 1855, and for a great many years was the chief factor in carrying on missionary work in Siam. Rev. Josiah Goddard reached Bangkok in 1840, but removed to Ningpo, China, in March, 1849, and became the founder of the evangelistic work in the Eastern China Mission. Rev. William Ashmore, going to Siam in 1850, removed to Hongkong in 1857. In January, 1864, he purchased and occupied the present headquarters of the mission at Kakchie, opposite the city of Swatow, and thus established the Southern China Mission in its present location. The relations between this and the Chinese Mission in Siam have always been intimate, and there have been interchanges of missionaries and frequent removals of


CHINA
SCALE OF MILES
0 100 200 300 400
MASSACHUSETTS 8,315 SQ. MILES
COMPARATIVE AREA.
100
105
110
115
120
125
45
40
35
MONGOLIA
MANCHURIA
Sira-muren
Dolon-noor
Loh-ning
Moukden
Chengte
Newchwang
Kin-chau
Kalgan
Paotco
Soping
Tatung
PEKING
Yung-ping
Gulf of Liau-tsung
Fuhshau
Haichung
Su-chau
Kan-chau-fu
Ning-hsia
Great Wall
Yu-lin
Tai-quen-tu
Ching-ting
Taiku
Gulf of Pechili
Tung-chau
Chefu
Weihien
Liang-chau
Koko Nor
Hokian
Wuting
Chun-te
Tsinan-fu
Tsing-chau-fu
Hai-yang
Sining
Hoang-ho
Yen-ngan
Hsinchau
Kwang-ping
Pingyang
Lugan
Chang-te
Yang-Chau
YELLOW SEA
Lao-chau-fu
King-yang
Cheng-kiang-fu
Sih-chau
Wei-hui
Tsao-chau
Grand Canal
Ning-liang
Wai-king
Tsin-chau
Fung-tiang
Kai-fong
Kwei-te
Su-chau
Hwei-ho
Singan
Chau-kia-keo
Tsing-kiang
Hung-tse Lake
Han-chung
Chang-nan
Ying-chau
Kaoyu
Chin-kiang
Yun-yang
Nan-yang
Jun-ninge
Fung-yang
Lung-ngan
Hing-ngan
Fan-cheng
Liu-chau
Nanking
Su-chau
Shanghai
TIBET
CHINA


Suiting
Kwei-chau
Ichang
Hankow
Wuchang
Gan-king
Hu-chau
Hang-chau
Ningpo
Chen-tu-fu
Schun-king
Yang-tse-Kiang
E. nan-yang
Batang
Ta-chien-lu
S Z E C H U E N
Yachau
Chung-king
Shi-nan
Wu-Such
Shao-hing
Kia-ting
Kiu-kiang
Hwuy-chau
Nan-king
C H E K I A N G
Sui-chau-fu
Yung-shun
Tung-ting L.
Yü-chau
Kin-hwa
Yuh-shan
Ning-quan
Yung-ning
Szu-nan
Nan-chang
Wen-chau
Tsun-i
Chang-sha
K I A N G S I
Chowtung
K W E I C H A U
H U N A N
Yuen-chau
F U H
Tai-ting
Yuh-shaw
Kian-chang
Kucheng
Li-kiang
Chin-yuan
Pao-king
Yeng-chau
Ki-ngan
Kwei-yang
Fuchau
Tali-fu
Yung-shaw
K I E N
Yun-nan-fu
Kan-chau
Hok-chiang
Inchung
Kwei-lin
Nan-hiung
Amoy
Na-ti
Schao-chau
Sey-ching
Ping-lo
Kayin
Ungkung
Yenn-Kong
Kwang-nan
K W A N G S I
K W A N G T U N G
Formosa Channel
Chang-hoa
Kagi
Swatow
Chau-chaufu
Kityang
Talwan
Canton
Chin-ngan
Wu-chau
Fut shin
Lilong
Tai-ping
Hong Kong
Lien-chau
Kao-chau
Macao
Pak-hoi
HA-NOI
Lai-chau
Gulf of
Tong-King
Kung-chau
HAI-NAN
Tropic of Cancer
Salween R.
Mekong R.
B U R M A
A N A M
T O N G - K I N G
S I A M
S O U T H C H I N A S E A
F O R M O S A
Stations of the A. B. M. U. in this type, Swatow
The China Inland Missions are underscored.
A. American Board (Congregational).
B. Baptist Mission Soc'y, London. BS. Southern Bap't Convention
M. Methodist, Wesleyan, Etc. P. Presbyterian.
R. Reformed Dutch. L. London Missionary Society.
C. Church Missionary Society. S. Society Propagation Gospel.
E. Protestant Episcopal.
30
25
20
100
105
Longitude East
110
from Greenwich
115
120

native converts and laborers from one field to the other. Miss Adele M. Fielde, reaching Bangkok in 1866, after five years of labor there and a stay in America, became the organizer of the woman's work for woman of the Southern China Mission. Rev. Sylvester B. Partridge and wife, arriving in Bangkok in 1869, removed to Swatow in 1872. Thus the Chinese Mission in Siam, while not largely successful in itself, has been a field of preparation for the work in China proper, and has contributed much to the early foundations of Baptist missions in the great Chinese Empire.

Present Conditions

Since 1896 the work has been in charge of Rev H. Adamsen, M.D., and wife. A night and a day school have been maintained, and a good interest manifested on the part of the pupils. Some of the princes from the king's palace have attended the religious services. Considerable work has been done among the Peguans who live along the coast. Missionary work among the Chinese in Siam has, however, always been of an uncertain character. The Chinese are in that country for the purposes of trade and gain, and although many converts were received into the churches, a large number of them returned to their homes in China. At the present time the visible results of the work are small. Siam has always been open to missionary work; the missionaries have been entirely unrestricted in their labors since 1851; the Chinese are numerous, but owing to the shifting character of the people the success has not been in proportion to the labor expended, and the question of removing the mission bodily to China proper has often been agitated.

Field of Operations

Kwangtung is the name of that province in China which lies at the extreme southeastern corner of the empire, — a province celebrated for containing the district of Canton, from which come practically all the Chinese who are seen in America. It is also well-known because of the great island of Hongkong, which lies nearly opposite the center of its long coast-

line, an island once Chinese, but for many years a part of the British Empire, and the greatest mart of all the oriental world. One hundred and eighty miles north of Hongkong, and on the coast near the northern border of the province, is the port of Swatow, the base of operations and supplies for the Southern China Mission. It is located within the prefecture of Tiechiu (tide water), which contains three millions of people in six thousand towns and villages, and who speak the Tiechiu dialect. To the west and northwest of this district are eighteen million or more, who speak the Hakka dialect. This is the field of the Southern China Mission.

Swatow, the original station, is situated nearly on the Tropic of Cancer, and the principal products of the soil are rice, sugar-cane, oranges, bananas, and other fruits common to a tropical climate. The rivers and ponds teem with fish. Along the coast are broad, fertile plains, bounded on the north and west by irregular ranges of hills. No wheeled vehicles are used, but the extensive water-ways furnish access to all parts of the district.

From time immemorial the Chinese from Kwangtung Province have been migrating to Siam, not intending to remain there permanently, but with the expectation of returning to the ancestral home after having acquired a competency. Thousands go from the port of Swatow every year and other thousands return. They are the men of wealth and influence in Siam, and the large sources of governmental revenue are in their hands.

Siam the Open Door to China

As a result of the early labors of Rev. J. T. Jones in Bangkok, by which some converts were gained among the Chinese, an urgent appeal was made for a missionary for these residents in Siam. In response, Rev. William Dean was sent out, arriving at Bangkok in 1835. In this providential way, before China was accessible to foreigners, an entrance to the people was secured. As a result of the Opium War, the island of Hongkong was ceded to the British in 1842, and Mr. Dean at once removed there. The first Baptist church was formed at the Portuguese colony of Macao and baptism was administered to the first convert by Rev. J. L. Schuck, January 31, 1837. In April, 1843, two Chinese were baptized at Hongkong, and in May

following, the second Protestant Chinese church was organized. Five years later Mr. Dean was joined by Rev. John W. Johnson. In 1857 Rev. William Ashmore left Siam where he had been some time, on account of his wife's health, and came to Hongkong. After consultation among themselves it was considered wise to remove the mission to the mainland, and Swatow was looked upon as a favorable location, inasmuch as it was about to be opened as a treaty port. Mr. Ashmore was designated to visit Swatow with a view to such a change.

Swatow Opened

The vessel upon which he went thither cast anchor inside of Double Island, which was then the foreign settlement. The chief business of Swatow was the smuggling of opium and the exportation of coolies for the West Indies, a most nefarious trade, which caused the name of "foreigner" to be hated by the Chinese. The town was a very small place, with only one business street running through it, and with a turbulent population ready at any time to mob the few foreigners who came and went. After a careful survey of the situation, Mr. Ashmore recommended that the work be transferred, and the proposal was accepted by the Executive Committee. A severe illness, however, compelled him to return to America soon after, and the details of opening the district were left to Mr. and Mrs. Johnson. In 1863, Mr. Ashmore rejoined the mission, and during the following year secured property at Kakchie, across the bay from Double Island, and proceeded to erect the necessary mission buildings. This barren and rocky tract of land, under his skillful care, has since been developed into a most beautiful, convenient, and attractive mission compound. It includes the residences of the missionaries, houses used in the educational work, and a hospital which is most favorably situated.

In 1872, Rev. S. B. Partridge and wife, who had labored in connection with the Chinese mission at Bangkok since 1869, were transferred to Swatow, and continued to labor in association with Dr. Ashmore, the field being divided between them, the former taking the country districts to the southwest, and Dr. Partridge, those to the north, where he resided large portions of the year.

The Hakkas

In 1875 Rev. W. K. McKibben arrived at Swatow, and soon became interested in attempts to reach out toward the people farther in the interior. Some converts were gained from among the Hakkas, or highland people, who spoke a different dialect, although many, living on the borders between the two districts, understood both. In 1881 Mr. McKibben decided to devote himself wholly to the Hakka people, and in 1883 an outstation

A HAKKA HOUSE

of the Swatow Mission, which had been opened at Munkeuliang, was turned over to him as headquarters. After a few years of labor he was compelled to return to America, and in 1887 Rev. George Campbell assumed the care of the field. He traveled extensively, but found great difficulty in obtaining a permanent location. Many attempts to rent or purchase property in various cities were frustrated by the hostility of the people or the timidity of the landlords. At last, however, he

was successful and secured property in Kayin, a large city one hundred and twenty miles northwest of Swatow, which has since been the center of the Hakka work. In 1890 Mr. Campbell was joined by his sister, who later became the wife of Rev. George Whitman, a worker in the same field. Rev. and Mrs. S. R. Warburton, appointed in 1902, have gone to reinforce this important work.

Bible Work

A powerful factor in developing a strong type of character in the native Christians has been the systematic Bible study carried on by Rev. J. M. Foster. He established Bible classes at points in the country districts where the members were not able to visit Swatow. The classes are held for a month or more at a time, attended by the most intelligent of the Christians who can be gathered together. Quarterly Bible classes are also held at Swatow for the men and women who are the trained assistants, and to whom is delegated most of the evangelistic work at the numerous outstations.

In 1880, Rev. William Ashmore, Jr., the son of Dr. Ashmore, joined his father at Swatow, and has rendered most effective service in preparing Scripture versions in the colloquial dialect and in evangelistic and school work.

A special feature of the work at Swatow for many years has been the training of Bible women, which was inaugurated and developed by Miss A. M. Fielde, who went out to this station in 1873. It was her custom to gather the Christian women for instruction and to teach them one lesson from the gospels, and when they had learned it to send them out, two by two, into the country to tell it to their Chinese sisters in their villages. After a time they would come again to the station and receive another portion of the truth, and having obtained a thorough knowledge of this would go forth to carry another gospel message. In this way Miss Fielde built up an organized corps of helpers whose work has been a model for the work of Bible women throughout China.

Touring

The water-ways in South China are so numerous that nearly all the principal outstations can be reached by boats. The

mission has three boats fitted up with convenient cabins, propelled by oars and sails, which furnish a comfortable and economical method of travel. Accompanied by native helpers the missionaries make frequent evangelistic tours, with the intent of carrying the gospel into every one of the six thousand towns and villages of the prefecture of Tiechiu, as well as those among the Hakkas.

Since Rev. G. H. Waters has been on the field a definite portion has been given to him for supervision. It is a district fifteen miles long by eight miles broad, with an estimated population of four hundred thousand. There are thirteen regular outstations, with nine organized churches having three hundred and fifteen church members. He spends much time visiting and preaching among the people. Mrs. Waters often accompanies him and with a Bible woman goes among the women, while he with the native preachers is busy in the crowded town.

Outstations

Beginning with one outstation on the mainland five miles from Double Island, the number has now grown to more than ninety, the most distant being one hundred and fifty miles from Swatow, in the Hakka country. In a few instances small houses in Chinese style have been built for chapels, but usually native houses have been secured at a small rent. These outstations are visited as often as possible by the missionary, but for the most part they are in charge of native pastors or evangelists, supported wholly or partially by the native Christians. In this way self-support is gradually being developed.

Schools

Early in the history of the mission the necessity of providing education for the children was recognized, and the first school for girls was opened by Mrs. J. W. Johnson, which for some time was conducted in her own house. Later, in 1875, a small beginning was made of a boys' school. The children naturally have been largely from the families of the Christians and part of the expense has been borne by them. There are now in the compound at Kakchie suitable buildings for both schools. Rev. William Ashmore, Jr., superintends the one for

boys, while the girls are under the direction of the Woman's Societies. Many of the most valuable of the native workers in the Swatow field have been pupils in these schools. The beautiful needle and drawn work done by the women has supplied funds for much of the school work both in Swatow and the country district.

Medical Work

Medical work was begun by Miss C. H. Daniells, M.D., in 1878, and a hospital for women was built in 1883. After the failure of Miss Daniells' health and her consequent return to the United States, the work was taken up in 1889 by Mrs. A. K. Scott, M.D. In one year she reported 14 medical students, 648 in-patients, 9,170 dispensary patients, 397 out-patients, 219 surgical operations, and 5,790 prescriptions written, and then added: "Our work is growing to such an extent that we must enlarge our accommodations or suffer serious loss in consequence. We are also greatly in need of two more doctors. The students and graduates are doing excellent work in their visits to country stations, vaccinating many hundreds and treating numerous patients suffering from fevers and other ailments. The hospital helpers have been diligent and faithful, and our friends at home who are giving their money to support them have good reason to feel that their money is well invested. Our district has had a visitation of both small-pox and bubonic plague. Whole villages have been depopulated by the last-named disease, and people have fled to the hilltops to avoid the terrible poison of this pestilence. Many opium smokers continue to come to be cured of this baneful habit, and we are thankful for the good results obtained. Some of those cured in former years are now useful members in our churches. The evangelistic work of the hospital has received most valuable help and guidance from Mr. and Mrs. Waters. The good results of their labors are very apparent."

Other Important Centers

The entire field was originally worked from Swatow, but there are now three principal centers of work in addition to that first station and Kayin; one, the prefectural city of

Chauchaufu

situated forty miles north of Swatow, in charge of Rev. H. A. Kemp. The inhabitants of the city and suburbs number about four hundred thousand. The people of late have been more friendly to the gospel than ever before, and large crowds attend the daily preaching services. From this as a center side trips are made into the surrounding towns, and much seed is sown.

A second center of importance is

Kityang

located about thirty miles west of Swatow. The population numbers about one hundred and fifty thousand, with large villages near by in all directions. Rev. and Mrs. Jacob Speicher care for the work here, assisted by Dr. Josephine Bixby. Dr.

CHAPEL AT KITYANG

Margaret Grant has recently gone to the same station. Kityang is the center of a large and growing work. Since 1895 seventeen new outstations have been opened and baptisms have been frequent. The character of the converts is encouraging as shown by their generous offerings, their maintenance of services,

especially for prayer, without the presence of a missionary, and their enthusiasm in carrying the gospel to those beyond them still in darkness.

Thirty miles east of Swatow is the large town of

Ungkung

where the work has been effectively carried on by Rev. J. W. Carlin, D.D., and Rev. A. F. Groesbeck. The cause here suffered considerably during the riots of 1900, the property being destroyed and the missionaries being compelled to leave the station for a time. Since the troubles, however, all the chapels have been reopened except one, and the work is moving on with great encouragement. Many important outstations are worked from this center, and preaching is carried on in three distinct dialects.

A Great Field

The importance of the Southern China Mission cannot be overestimated. Swatow is the port of entry for a great extent of territory and many millions of people. The influence of the Christian work centering here has already extended into the contiguous provinces on the north and northeast. The demand for education on the part of the people is greatly increasing, and fields of opportunity are opening more rapidly than they can be occupied. The call for more laborers is loud and imperative.

Dr. Barbour at Swatow in 1901

A view of the missionary's map of this eastern section of Kwangtung Province is a genuine invigoration. It shows five central stations with eighty-four outstations. Kakchie, where our mission compound is located, offers a convenient base for our visits to the entire field, the inland stations being on lines of travel radiating from this center. Our stay here was made delightful by the large-hearted hospitality of Dr. and Mrs. Ashmore. By the choice of the mission conference the work of the biblical training school, for which new and larger plans are forming, has been left to Dr. Ashmore's care. It is hoped that in his work on the field he will find time to give permanent

form to the results of his lifelong, loving study of biblical truth. Dr. Ashmore's methods in his work in the biblical training school are unique. From the first day the pupil receives an all-round training. A passage is studied, and the pupils go in turn to the platform and reproduce its teaching in the form of a public address. The training class is made up of two types of men, those leaving the lower schools and others from the field who desire to engage in Bible study. Its work is designed for all likely to be benefited, whatever their age. It is not anticipated that all will become pastors, but it is expected that they will become intelligent and useful Christians.

Dr. and Mrs. Ashmore are not alone upon the compound. A look at the double row of buildings extending about the horseshoe formation of the hills is sufficient to show the need of strong associates. Here are middle and primary schools for boys, a school for girls, a school for biblical training, a training school for women, rest houses for men and women, a hospital and dispensary. Mr. Ashmore, Jr., whose time is largely taken up with translation work, ranks next to Dr. Ashmore in years of service since Dr. Partridge and Mr. McKibben have retired from the work. The translation of the New Testament has now been completed, but earnest requests are made for portions of the older Scriptures. The school work for boys and young men has Mr. Ashmore's efficient supervision, and a number of outlying stations are under his care.

The work in Swatow city, across the bay, where a chapel in a singularly well chosen situation attracts a throng from the streets whenever it is opened, is in the hands of Mr. Foster, who is also treasurer of the mission. He cares for a section of the field as large as that belonging to any one of the outlying central stations. Mr. Waters succeeds to the outstation work of Dr. Ashmore, and lends effective aid in the religious work of the hospital. Dr. Scott in her medical work renders a beautiful service of ministry, but the care of the overcrowded hospital with the other labors incident to the rapidly developing medical work is a burden too great for her strength.

The new building of the girls' school is commodious and well appointed, and provides accommodation for ninety pupils. It was built entirely from the proceeds of drawn work, done

by women and young girls under the supervision of Mrs. Ashmore, Jr. The workers received full compensation for their work, but by wise management results were realized which have materialized in this attractive building. This school work is under the care of the Woman's Society of the East.

But the noblest products of the work at Swatow are not in buildings or institutions, but in men and women. We saw these products on Sunday morning, as a reverent company gathered for worship. We saw them again a few days later when a representative company from all sections of the field filled the commodious chapel. Those who become fishers of men have indeed a great reward.

EASTERN CHINA MISSION

The Eastern China Mission is located in the province of Chekiang, the smallest and most eastern of the eighteen provinces of China. Its area is thirty-nine thousand one hundred and fifty square miles — nearly equal to the state of Ohio, and its population is estimated at about twenty million. Five cities in this province are occupied by our missionaries as central stations, in which they reside while carrying on their work through the surrounding regions:

NINGPO, a city of some two hundred and fifty thousand inhabitants, on the river Yung, about twelve miles from the sea;

SHAOHING (Zowshing), about one hundred miles west of Ningpo, in the center of a large and well-watered plain, with a population of about four hundred and fifty thousand;

HANGCHAU, the capital of the province, some fifty miles northwest of Shaohing, with eight hundred thousand inhabitants;

KINHWA, about one hundred miles in a direct line, nearly southwest of Shaohing, but fully one hundred and fifty miles by the river route which has to be taken to get there; and

HUCHAU, with a population of one hundred thousand, about sixty miles nearly north of Hangchau, and not far from the northern boundary of the province. These are all important

centers, with numerous and populous towns and villages scattered through all the country around, affording almost unlimited opportunities for missionary effort.

Work Opened at Ningpo

Our mission work in Chekiang Province was begun at Ningpo in 1843, by D. J. Macgowan, M.D., who opened a hospital, and by the successful treatment of a few difficult cases soon won the confidence and goodwill of the people. Rev. E. C. Lord arrived in 1847, and in October of the same year these two missionaries with their wives organized the First Baptist Church of Ningpo, with four constituent members. Mr. Lord was engaged for many years in the missionary work, for a good while conducting a biblical class for the training of native preachers. During a long period he served as United States consul, but still continued his labors as a missionary while not receiving a salary from the society. The first convert in Ningpo was baptized in May, 1849, and the work continued with encouraging results. In March, 1849, Rev. Josiah Goddard was added to the mission. Forced by the failure of his health to leave Bangkok, Siam, after eight years of work among the Chinese in that country he came to China, where with partially restored health he continued in abundant labors until his death in September, 1854. During this time he com-

Dr. J. R. Goddard, wife and daughter, and Briton Corlies, M.D., of Yachau, a nephew of Dr. Goddard.

pleted a translation of the New Testament in the Chinese character (in 1853), which is admitted by all to be of the highest excellence, and translated the first three books of the Old Testament. Rev. M. J. Knowlton, who arrived in 1854, was an eminently earnest and successful laborer for about twenty years. Under his care the church largely increased in membership, and several outstations were opened. Rev. Horace Jenkins went to Ningpo in March, 1859, later returning to Shaohing. In 1868 the mission was reinforced by Rev. J. R. Goddard, the son of Josiah Goddard, the founder of evangelistic work in the mission. Mr. Goddard has been a pillar of strength in the mission at Ningpo, which many times has rested with almost its entire weight upon his single efforts. In 1901 he completed the translation of the Old Testament into the Ningpo Romanized colloquial. Rev. M. A. Churchill, Rev. G. L. Mason, Rev. L. A. Gould, Rev. W. H. Cossum, Rev. E. N. Fletcher, Rev. C. F. Viking, and Mr. George Warner have also been connected with the work in Ningpo at different times, but various causes have led to their removal after short terms of service. In October, 1901, Rev. F. J. White and wife were added to the working force of the station.

Shaohing

The mission in Shaohing was opened in 1869 by Rev. Horace Jenkins, and in 1887, on the death of Mr. Lord, the theological school was removed there and placed under his care. Rev. G. L. Mason, Rev. L. A. Gould, and Rev. W. H. Sweet were associated with him for a short time, but were soon transferred to other stations or returned to the home land. Since 1899, Rev. C. E. Bousfield has been Dr. Jenkins' colleague, having charge especially of the evangelistic work.

Kinhwa

In 1860 a number of refugees from Kinhwa, fleeing before the Taiping rebels, reached Ningpo and were kindly received by the missionaries there. On returning home after the trouble was over Christian workers visited them, and an outstation was established. In 1883 this was made a station, and placed in charge of Rev. J. S. Adams. On his removal to the Central China Mission, in 1893, Rev. T. D. Holmes assumed

the care of the work. In July, 1900, a band of rioters broke into and looted the chapel and the house of Mr. Holmes, who was compelled to flee with his family to Shanghai. With health broken they came to the United States, but subsequently returned, repaired the damages, and resumed their work. In 1902 Rev. C. S. Keen joined the mission to share in the labors of Mr. Holmes.

Huchau

Several attempts had been made by missionaries of other societies to start work in Huchau, but all had been defeated by the hostility of the *literati*. In 1886, however, Rev. G. L. Mason, leaving his family at Shaohing, and assuming the Chinese dress, by patient persistence and kindly tact, under the blessing of God, succeeded in purchasing a house and beginning mission work. A church was gradually gathered and the work prospered. In 1893 a mob threatened the property, but in answer to prayer was dispersed without doing any harm. In 1897 Rev. J. T. Proctor joined the station, followed in 1899 by Rev. M. D. Eubank, M.D. During the disturbances of 1900 the missionaries here, in common with those in all our stations except Ningpo, were compelled to withdraw, but returned and resumed work as soon as practicable.

Hangchau

Work was begun at this place in 1866 by Rev. C. T. Kreyer, but after a few years it was left to native helpers under the direction of missionaries in Shaohing or Ningpo, until in 1900 Rev. W. S. Sweet removed there from Shaohing, where he has opened Wayland Academy, which numbered in 1902 about one hundred pupils. In addition to this and to the care of the church and evangelistic work, he has a printing establishment well equipped for work. Aided by the recent reinforcement of Rev. and Mrs. W. H. Millard, it is hoped the school will grow much more rapidly.

Medical Work

The medical work with which this mission began was carried on by Dr. Macgowan until his resignation in 1863. It was not resumed till 1875, when Dr. S. P. Barchet joined the Ningpo

Station, and working amid many difficulties and discouragements, with wonderful patience and remarkable success, brought help to many thousands of sufferers, and commended the cause of Christ to all who knew him. When he took his furlough in 1899, he was succeeded by Dr. J. S. Grant, who continued the work with no less zeal and consecration. On Dr. Barchet's return from furlough he went to Kinhwa and opened a hospital, where he speedily won the goodwill of all classes, even the highest officials in the city treating him with marked friendliness. In 1901 Dr. Eubank, encouraged by the financial aid of a wealthy native, opened a dispensary in Huchau, which was at once largely attended. The help given by medical work in disarming prejudice and opening the way for the preaching of the gospel is very great, and it is very desirable that this branch of mission work should be prosecuted more vigorously.

Woman's Work

From the commencement of the mission the wives of the missionaries have been most faithful and efficient workers, accomplishing in a quiet, unobtrusive way results of the greatest value, especially among the women and in the schools. Home duties, however, often seriously interfere with such labors, yet the needs and opportunities are very great. In answer to repeated appeals, the Woman's Baptist Foreign Missionary Society of the West, in 1878 and 1879, sent out Miss F. B. Lightfoot (afterwards Mrs. E. C. Lord) and Miss Emma Inveen (now Mrs. W. M. Upcraft) to Ningpo. They have been followed in the same station, at intervals, by Misses Stewart, Corbin, Parker, Barchet, Boynton, Goddard, and Elgie, while the Woman's Baptist Foreign Missionary Society has sent Misses Dowling and Snowden to Shaohing, and Misses Young, Righter, Minniss, and Relyea to Kinhwa. The work done by these ladies has been felt in all parts of our mission as a most helpful and efficient agency.

Educational Work

From an early period in the history of the mission, day schools for boys and girls have been maintained. A very efficient boarding school for girls, under the supervision of Miss

Corbin, has been sustained since 1872, many of the graduates from which, as wives of preachers or teachers, are doing excellent Christian work. A boys' boarding school was opened in about the year 1880 by the native Christians, and has been maintained without expense to the Missionary Union, except for a few years to a limited amount. Native preachers were at first trained by each missionary, but in 1873 Dr. Knowlton began the training of a class of theological students. At his death the work was carried on by Dr. J. R. Goddard and Dr. Lord, and finally in 1887 was transferred to Shaohing.

The people in eastern China appear to be less impressible than in some other parts of the empire. But though the number of converts here has been less than in some of our missions, yet in the consecrated zeal of its missionaries, the

NATIVE PREACHERS AT NINGPO

variety of their methods, the careful organization of their efforts, the efficiency of the native preachers, the stability of the native Christians, and their advancement in self-support and self-government, the friends of the Eastern China Mission

have no reason to shun comparison with sister missions. The foundations have been well laid and the future is bright with promise.

Dr. Barbour in Eastern China, 1901

Ningpo

The work at Ningpo is strong, and the mission is greatly indebted to it for its force of native workers. At Huchau, indeed at Hanyang, in central China, we met strong men fitted for their service in this station. The main church has a membership of two hundred and thirty, and is practically self-supporting. At the Sunday morning service about one hundred and fifty were present, among them fifty women seated by themselves at the side of the room. Smiles break over their faces as they listen to the preaching of the Word. How quickly one forgets peculiarities of dress and face as these signs of the higher relationship reveal themselves!

Dr. Goddard is dear to all his associates. He has now completed the translation of the Old Testament Scriptures in the Romanized character and is busy with printer's proofs, which have reached now to the book of Daniel.

Dr. Grant is a beloved physician, but his medical work has been sadly interrupted since the death of Mr. Fletcher, and for two years the hospital has been closed. Dr. Grant has given himself tirelessly to evangelistic labors, in which Mrs. Grant has given active aid. Their work was continued without interruption through the time of the outbreak. During these days of trial the native evangelists were sometimes overcome by apprehension, but their Christian loyalty did not weaken. Strange sounds in the night would momentarily awaken apprehension in the minds of the missionaries, but the peace of God quickly succeeded.

Miss Corbin's school for girls is again as full as though no outbreak had occurred. This school of the Woman's Society has an enviable record. Only one of the girls trained here has proved a disappointment; the others are all useful Christian women. The girls formed an attractive section of the congregation at the Sunday afternoon service at the North Gate chapel. In these Christian schools is the hope of wronged womanhood in China.

Leaving Ningpo, the little footboats, which stretch their occupant out at full length under a low canopy of bamboo, claimed us for two nights and days. It was a broken journey, pleasantly so, notwithstanding the strangeness and the gross offensiveness of many experiences met by the newcomer in China. But it was pleasant while waiting at Gyiangding, after heading

A CHINESE TRAVELING BOAT

a long procession through crowded streets, to gather the children about us and test their mood by an attempt to teach them a few English words. One slipped his hand in mine as we left, and another presented a little flower. Their elders, too, never failed to return smile for smile and bow for bow. The impression thus gained has deepened and strengthened as we have passed through the country. The common people, as a rule, are in no sense hostile to the foreigner or to the missionary.

Shaohing

Our journey ended at Shaohing, and was delightfully rewarded. Here is our oldest missionary in eastern China, Dr. Jenkins, who cares for the work of theological training. The compound has an attractive building, with chapel, recitation rooms, and dormitory, and a neat little block providing diminutive rooms

for married students. The evangelistic work is in charge of Mr. Bousfield, and includes work at two chapels in the city and at four outstations. Two days of each week are given to the country work; on other afternoons Mr. Bousfield preaches in the city. The church in Shaohing worships in an attractive chapel excellently located, largely the gift of Dr. Jenkins, and has a membership of thirty-eight. The force of workers includes seven native helpers and one Bible woman, supported by the Woman's Baptist Foreign Missionary Society.

From a hill within the city we look out upon the hoary wall reaching nearly ten miles across the plain, upon thronging houses within the walls and shadowy forms of villages beyond. A mist mercifully veils the outlying regions, but we know that in the direction from which we came is a thickly settled plain sixty miles in length and twenty in breadth. This is the field occupied by our little force of workers, and a similar detachment from the China Inland Mission and the Church Mission Society, — in all five families, two single women, and one independent worker. China is vast, but it teems with human souls, each of which in the sight of God is a great treasure, for the purchase of which for the Lord's possession a man might well sell all that he has.

Hangchau

Mr. Sweet is doing excellent work here. A residence, a printing office and a school building have been erected. He is principal of the school, superintends the work of the press and oversees evangelistic work in this great city. Mrs. Sweet does regular work among the women and teaches two hours a day in the school. The work is very hopeful, but the pressing need is for an adequate equipment.

Huchau

This place more than others has been controlled in past years by an element hostile to the missionary. The mission at Huchau includes work in the city and at four outstations. A boys' school and a small girls' day school are cared for by Mrs. Proctor. Mr. Proctor will now give himself to the outstation work, and Dr. Eubank, in additon to his medical work, will give oversight to evangelistic agencies within the city, devoting

also a part of his time to educational work. Medical, like educational work, is taking on larger importance in China. Dr. Eubank's successful medical practice has found favor in high quarters, one prominent citizen having subscribed three hundred dollars for the opening of a dispensary.

CENTRAL CHINA MISSION

The field occupied by the Central China Mission lies in the very heart of that ancient empire. It is easily accessible from Shanghai; and American tourists in China should not fail to make the round trip from that well-known port in the elegant river steamers, two of which leave Shanghai daily. The ship stops two or three days, affording opportunity to visit all the missions and interesting places in the locality.

Six hundred and eighty miles from the sea, at the junction of the Yangtsekiang and Han rivers, are built three great cities, with a total population of a million and a half. In one of these, Hanyang, is the headquarters of this mission. A view from Hanyang Hill is a sight never to be forgotten. Let us in imagination climb the hill and glance at the busy scene before us. At our feet are the government iron and steel works, with busy locomotives puffing and hauling; and near by the arsenal buildings. The latest German machinery has been imported for making all kinds of arms, from field pieces to revolvers. Even the leather used in making harnesses for the horses which pull the field guns and batteries is made in that "foreign" tannery in the distance, near the smokeless powder factory. You also see the brick kilns with English brick-making machinery. All these and other undertakings, too numerous to mention, are managed by Chinese workmen. The work of our missionaries is right among them. They have an intelligent and clever class of people to deal with, impressed with a few of the virtues and most of the vices of the foreign artisans from whom they have learned their business.

Beyond is the second of these great cities, the largest of

the three, Hankow, where are the foreign concessions, English, French, Russian, German, Japanese, and Belgian. Those tall chimneys pouring out black smoke are from Russian tea factories. At the jetties are moored river steamers. Big ocean liners are out in the stream loading tea or general cargoes of silk, hides, paper, porcelain, tobacco, etc., for America and Europe. Those fine warships, representing most of the Powers which have been harassing China, are here to protect the interest of their nationals. The thin line of steam in the far distance indicates the departure of a train on the Pekin-Hankow Railway for the north. Over yonder to the south is Wuchang, the third city of the trio, and the home of that well-known viceroy, Chang Chih Tung, renowned for the noble stand he took in protecting the foreigners during the Boxer uprising. He is one of the most aggressive men in the empire, and the author of that interesting book, China's Only Hope. Still further in the distance the American engineers are beginning the Wuchang-Canton Railway. It will soon be possible to run by rail from Canton to Paris! These three great cities have well been characterized as the Chicago of China.

CHANG CHIH TUNG

It was such a vision as this on his world tour, which impelled Dr. Mabie to advocate the opening of the Hanyang Mission, and which caused Dr. Barbour on a similar trip to write, "Hanyang inspired me." To this new work Dr. Duncan also, throughout his official relations with the Union, lent his heartiest support. No more strategic center for mission work is to be found in the whole empire, and we may well thank God for the unparalleled opportunity here afforded for the proclamation of the gospel.

Work Begun

There was a twofold object in opening this work. First, to have a connecting link between the East and the new pioneer work in the far western province, and second, to have some share in responding to the great need of the perishing millions in central China. Accordingly, in 1893, Rev. Joseph S. Adams and wife, who for some years had been located at Kinhwa in eastern China, removed to Hanyang. They were accompanied by Rev. W. F. Gray and wife, who rendered faithful service in that field for nearly four years. After conference with other societies working in the province of Hupeh, it was decided that the territory to the southwest, about one hundred and fifty miles long by one hundred miles wide, should be assigned to the American Baptist Missionary Union. It comprises the cities of Kiayuhien and Puchihien, with many towns and numerous villages; and a population approximating five million.

Difficulties and Encouragements

The difficulties which had to be overcome in beginning this mission and the hindrances which followed were very great. The need of homes for the missionaries, of native helpers, and of preaching places was keenly felt. With the help of Mr. Tsao Han Kin, a native Christian, converted and trained in Kinhwa, the missionaries began daily preaching, evening Bible classes and Sunday worship with the servants and a few inquirers. Much opposition from the heathen resulted, but the Lord gave his blessing and soon converts were baptized. Greatly encouraged, and just as the missionaries were beginning to look for land on which to locate a permanent mission estab-

lishment, there came from America the sorrowful news of the heaviest debt in the history of the Missionary Union, and the discouraging announcement, "Positively no advance can be permitted.' This was a heavy blow to the young mission; but God had not forgotten it, and in due time a special gift, through Rev. C. F. Tolman, trustee, of Chicago, provided funds for a mission compound. Later a building was erected.

The year 1897 brought additional encouragement to the mission in the appointment, by the Woman's Baptist Foreign Missionary Society, of Miss Annie L. Crowl, who assumed the care of the school work and the Bible women. Rev. George A. Huntley, M.D., who had labored in China under the China Inland Mission, was appointed to open a medical department.

Methods of Work

Evangelistic work has been considered of first importance. Six chapels or halls are open every day of the week for the preaching of the gospel. Some who first heard the gospel thus have been baptized in towns a hundred miles away. Congregations of the poor and commercial classes are never lacking. After listening several times a man is induced to attend evening meetings, Bible classes, or Sunday services. The spirit of friendliness and love, and the light of the gospel induce him to attend frequently, and finally to cast in his lot with the Christians. Love is the magnet which draws best in China. Sunday services are held regularly. Even during the persecutions by the Boxers, the native Christians met as usual for worship and testimony. These gatherings are noteworthy for the earnest way in which the brethren, who are evidently taught of the Spirit, take part, either in prayer or preaching. Some of these testimonies are of high value.

"Gadding about gossiping" is an unusual method of work, but it pays. Sometimes a dignified call in a sedan chair, upon the highest officials, whose courtesy leaves nothing to be desired but sincerity; sometimes a visit to a sick child in a mat hut, or to a country farmhouse, with digressions on the prospects for rice or the price of chickens, — all things work together for the good of the cause in the hearts of these people.

Many thousands of books and tracts are sold during the year. The practice of selling rather than giving insures many

readers. In the mission book-room are over a hundred varieties of books and tracts always in stock. Much is due to the colporters. Our own illustrated almanac is seen posted up everywhere, — in barber shops, stores, and opium joints.

The need of a native ministry is too well recognized to require more than a passing reference. The few natives who act as leaders for these infant churches have been born of the Spirit and bred in the Word. It is a joyful reward to see heathen converts growing in grace and in the knowledge of Christ, which is at the root of all growth. The care of the churches in these hard and dangerous times demands all the resources it is possible to command, and calls for unceasing watchfulness.

Medical Work

The Central China Mission provides the only hospital in a city of a quarter of a million or more of people. Since the opening of the hospital, which is in charge of Dr. George A. Huntley, many thousands of poor sufferers have found relief

BUDDHIST PRIESTS

The one in the center was saved from death in Dr. Huntley's hospital. As a token of his appreciation, he presented the doctor with the banner which hangs behind the group. Translated, it reads: "The Western cleverness will conquer China."

and comfort. Morning and evening services are held with the patients, and much bedside work has been done by the hospital evangelist and the church members. The gospel seed

has been scattered in distant villages by the patients themselves. The training of hospital and dispensary helpers and nurses is part of the work of the physician in charge. During one year more than 4,000 attended as out-patients, and the hospital, which was open for only nine months received 128 in-patients, who remained on an average, 36 days each. During the same time 224 operations were performed. Thus human life has been saved and suffering alleviated.

Work for Women—Educational Work

Bible classes for women are held bi-weekly by Mrs. Adams and Mrs. Huntley. Classes for younger women and girls, for reading and instruction, are regularly taught by Miss Crowl. Women are visited in their homes and are received in numbers at the mission house by the lady workers. A class of girls is taught on Sundays by Miss Nellie Adams, who also teaches knitting. Poor women are provided with work — embroidery and sewing — which is afterward sold for their benefit. Classes and competitions have been held in connection with the *Tien Tsu Huei*, "The Natural Foot Society," which have been very successful.

Educational work is still in its infancy. Under Miss Crowl's direction there is a day school taught by Mr. Sen and a country school taught by Mr. Tsao. The present demand for "more light" in China offers exceptional opportunities in this direction. This great center demands our very best in Christian education. The results thus far have been very gratifying.

Present Equipment

A large mission compound has been secured upon which two substantial mission houses have been erected. A native house on the street front provides a preaching place holding two hundred people. In lieu of a better home the rooms in the upper part of this are occupied by Miss Crowl. There is also the dispensary, a useful building of blue brick, which comprises a waiting room, dispensing office, operating or consulting room, and a drug store. A large and beautiful church has just been completed, seventy feet by thirty-six feet in size, with baptistry, dressing-rooms, and vestry. The seating capacity is from three

hundred and sixty to four hundred. The walls are of red and blue brick. The steel rods in the roof were made in the government iron works from native iron, with Chinese coal. The authorities supplied them at cost price, and gave a handsome donation towards the building also. At the rear of the church is a large prayer hall and the residence of the native pastor, Mr. Tsao Han Kin. The whole compound is laid out with surface drains, concrete paths, and shade trees. Many visitors come to call, and on Sunday the converts linger about the place, enjoying social intercourse.

Three miles away, in another part of the city, is another mission hall, at the junction of the rivers Han and Yangtse. That utterly neglected district is occupied by working people from the iron works and arsenals, and a very large boating population. A dispensary is located there, and a free school is to be opened. The veteran missionary of Hankow, Dr. Griffith John, calls it the "best preaching place in central China."

Important Outstations

The first Baptist church in central China was organized in 1895, and each year has witnessed a natural and steady growth. Two years later came the opening of Kiayu, a large, walled towns of thirty thousand people, previously unevangelized. The next year a second and larger walled city, Puchi by name, which for many years had been left in utter darkness, was opened largely through the contributions of the native Christions. This city has fifty thousand people. In both these cities there are now organized churches, and from these as a center a widespread work of evangelization is being done. The latest report of a visit by Pastor Tsao gives in his quaint way the following details: —

In Kiayu there are fifty inquirers who are truly trusting, faithfully obeying men and women, ripe for baptism. Of raw inquirers there are eighty people of both sexes. . . . In the big county city of Puchi there are honorable men and women asking about Jesus and regularly worshiping with the disciples. Ripe converts, twenty names; raw converts, forty names.

Two smaller stations have been established. The first is at Tsihlitang where there is a hired house with a boys' school and seventy converts. This is the center of an interesting group of inquirers. The second, seventy miles above Hanyang, is in

an important town called Kinkeo, where a native preacher is in charge. Many hear the gospel daily and buy Christian books from the colporter.

While the brethren are poor, they are generous. Some have given nobly, as much as a seventh of their income regularly. The poorest give something. Their help has been forthcoming

Rev. J. S. Adams, at Kiayu, with a student and a preacher on either side. The tablets and honorary umbrellas suspended above were presented on his return to America. Each white tag on umbrella has the name of an inquirer or convert inscribed upon it.

also for special efforts. Quite a number can always be depended upon to help in preaching, or join in an evangelistic tour into the country at their own charges. Their self-denying efforts to aid each other in times of distress and trial is a very

gratifying proof that they have passed from death unto life, because they love "as brethren." During the bitter persecutions of 1900 and 1901, when the Christians lived with the shadow of death over them, they kept steadfastly on their way, meeting for worship and mutual help, finding consolation and strength in the word of God and prayer.

Dr. Barbour's Visit to Hanyang, 1901

Our mission at Hanyang is young, but is unexcelled in the genuine qualities of its work. It was a joyful experience given us on our arrival at Hanyang, to meet those whose faces photographs had made familiar and of whose tried fidelity we knew well, — Tsao, the preacher, and Toh, the hunchback. The latter for a time was alone as a Christian convert in his village two and a half miles away; now about twenty others are interested. He has recently married and brought his wife with him for baptism. The church was crowded in the Sunday service. The afternoon service was followed by the ordinance of baptism. Fourteen were baptized, the number including only those who had regularly attended service through the months of the trial. The oldest is a man of seventy years, the youngest a girl of sixteen.

Dr. Huntley, Mr. Adams's coadjutor, has wrought well. He is a physician, enthusiastic in his medical work, yet his heart is supremely desirous for the cure of souls. Every visitor among the multitudes coming to the dispensary receives a little tract explaining the missionary's coming to China and the motive of medical work, and giving a simple resumé of the gospel. Dr. Huntley has twenty in-patients and many outside patients, besides the daily callers at the dispensary. He has but a poor equipment, — a row of native buildings whose conditions are such as to make antiseptic operations impossible and to cause great risk in the spreading of contagion in the hospital itself. The buildings cannot be used in the heat of the summer time. Dr. Huntley has labored tirelessly, yet it has been impossible to do much for the outlying districts.

A strong helper in the mission is the representative of the Woman's Society of the East, Miss Annie E. Crowl. Her work is large, — a daily class of women, a boys' school meeting daily, provision for six little girls who begged for instruction, repre-

SHIPPING AT THE MOUTH OF THE HAN RIVER

sentatives of a large number who would come in if opportunity were offered. Little time is given for the inviting country work.

Are the troubles in China ended? Is the reactionary party put to rout? Views differ as to this, but one thing is certain, these are golden days. The story is the same in central as in eastern China. The attendance at our Hanyang chapel never was so large as now. Dr. John, of the London Missionary Society, and his associates say there was never before so great eagerness to hear the Word. The needs of our work in China are many, but they are needs resulting not from failure, but from success.

WESTERN CHINA MISSION

For forty-five years and more the work of the American Baptist Missionary Union in China had been limited to two centers, the Ningpo or Eastern China Mission and the Swatow or Southern China Mission. All lovers of God and missions, therefore, experienced a peculiar joy when a forward movement was made, and a new field in western China, two thousand miles up the Yangtse, was occupied in the name of the Lord, who said to his disciples, Ye shall be my witnesses . . . unto the uttermost parts of the earth.

When God has a purpose to accomplish and a work to be done, he has also a man ready for the work. William M. Upcraft had had experience in the interior of China as agent for the British and Foreign Bible Society, and was well fitted to open a new work in the province of Szchuen (four streams). While on a visit to America the young men of Minnesota became interested in him, and organized themselves to support him and Mr. George Warner, who had offered himself and had been accepted for the new work.

First Period, 1889-1892

Messrs. Upcraft and Warner sailed in 1889. The first one thousand miles up the Yangtse to Ichang were made in river

steamers, and the remaining distance in a native house boat. On account of high water and primitive navigation, this part of the journey required many weeks ere they reached the city of Suifu (Swayfoo). This is the chief city of a large district of about six hundred thousand people, and has a population of two hundred and fifty thousand. Nature has used a lavish hand in hill and mountain, river and plain, in a fertile soil and luxuriant vegetation. The scenery, beautiful throughout the whole province, borders on the grand as it stretches westward toward the "Great Closed Land" (Tibet). It is truly a land

> Where every prospect pleases,
> And only man is vile.

The people are industrious, prosperous, and wide-awake, and have from the first been ready listeners to the gospel, prompted by curiosity in the main, but that is better than indifference. The multitudinous variety of work characteristic of a pioneer field was vigorously prosecuted, — study of the language, house renting and repairing, medical work, preaching, teaching, and touring in country districts. A long seed sowing time was not the portion of the founders of the Western China Mission, for during the first year seven put on Christ in baptism, the first fruits of a generous harvest in the years to follow.

Early in 1891 Mrs. Warner arrived in Suifu, and by her knowledge of medicine was able to reach the women, and thus helped to wear away, little by little, the prejudices of the people. To Mrs. Warner belongs the honor and the privilege of being the first lady worker in western China. In September of the same year Rev. and Mrs. Robert Wellwood joined the little band. They had previously worked in connection with the China Inland Mission, and so began with a knowledge of the language and some experience in work. They were thus able at once to enter active service. At the end of the year a party of new workers, under Mr. Upcraft's escort, traveled up the Yangtse, bringing new hope for the enlargement of the work, — Dr. and Mrs. C. H. Finch, for medical work; Miss Bessie G. Forbes, sent by the

Woman's Baptist Foreign Missionary Society, and Miss Emma Inveen, who had had twelve years' experience in the Ningpo field. The woman's work, already well done by Mrs. Warner and Mrs. Wellwood, was now enlarged. Visitation in the homes, — many of which were opened to the

WORKING IN TEA, THE STAPLE INDUSTRY OF YACHAU

missionaries by the medical work, — talking with the women on dispensary days, regular classes for women, Sunday school and day classes for children, furnished unbounded opportunities. At the close of 1892, the Missionary Union was represented by nine missionaries, men and women. Medical work also had been established, two preaching places, women's classes, a boy's day school, a Sunday school, and a

church of eleven members, with offerings amounting to one dollar per member.

Second Period, 1893-1895

This began with large hope and a widening outlook. A year before, Mr. Upcraft had gone to America to present the needs of the millions of Chinese as yet untouched by the little band at Suifu. The result was a large reinforcement of twelve new workers, — five single men, Messrs. H. J. Openshaw, F. J. Bradshaw, C. A. Salquist, W. F. Beaman and Dr. F. B. Malcolm; two married men and their wives, Mr. and Mrs. G. W. Hill and Mr. and Mrs. C. F. Viking; and two single ladies, Misses Bliss and Gardelin; also Mr. Silke, whose wife was to follow later.

At Kiating (Jading), Mr. Upcraft and Mr. Openshaw succeeded in renting a suitable house near the West Gate. Mr. and Mrs. Viking and Mr. Beaman were escorted thither by Miss Inveen, who remained at this station until her departure for America the following year. The remaining members of the new party settled down to study at Suifu, with the exception of Messrs. Silke and Salquist, who were temporarily stationed at Chungking.

In June, 1894, Messrs. Upcraft and Openshaw went to the city of Yachau (Yajo), the central city of a large district as yet wholly untouched by Protestant missionary effort. "Four small rooms in a quiet inn were secured. . . . A little medical work, a great deal of visiting, and a daily parade on the main streets of the city, so that every one might see us, were our first forms of work," wrote Mr. Upcraft. Six weeks later suitable quarters were rented, with a view to permanent work. This stirred up opposition. Vile placards were put out abusing the foreigners. Just at this point a servant of one of the officials was bitten by a snake and was carried to the missionary for treatment. His recovery resulted in the posting of a new placard by the officials, which changed the tide in favor of the missionaries and they were allowed to stay. In the spring of 1895, Mr. and Mrs. Hill, Mr. Bradshaw and Miss Bliss were transferred from Suifu to this new station on the far frontier.

At this period came what were known as

The Szchuen Riots

The three stations, well established, with a good staff of workers, were in a moment left desolate. In Yachau the first baptism had taken place, the first communion in Chinese, the first Christian marriage, and the first Christian home had been established. In Kiating, work was prospering, the Sunday school encouraging, and the country work hopeful. In Suifu the season of housebuilding and consequent time of testing was over, and future prospects promising.

The trouble began in Chentu, and from there it spread all over the western part of the province, taking in Yachau, Kiating, and Suifu, as well as other cities. The little band of workers in Yachau was loath to leave. They waited four days after the report from Chentu reached them, and then, the officials fearing that the worst might happen, they decided to leave, and were escorted by city officials, policemen, and soldiers to the raft that was to bear them away from their loved home and work. Foiling an attempt to seize their raft at Kiakiang, where they had a tussle with their enemies, they hurried on to Kiating only to find the mission houses destroyed and the missionaries gone. Suifu, too, was deserted and unsafe. At Lichwang, below Suifu, the party was attacked by some men who came out in a boat; but again God delivered them out of the hand of the enemy, and with thankful hearts they pursued their journey, overtaking the Suifu party, from whom they learned of Mr. Beaman's very narrow escape at the same point. The party scattered at Chungking, some going to the coast, some to Japan, and others to Burma.

When the missionaries returned in the spring of 1896 it was with greatly depleted numbers, — three married couples, two single ladies, and a doctor entering other fields of labor.

Nevertheless, the work was resumed in each station with much encouragement. Dr. Finch reported on his return that "the native church members were seemingly as strong in the faith as before." Mr. Beaman wrote from Kiating, "Although the work has been broken up and the number of

workers diminished, our hearts are not troubled, nor are we afraid. West China will not be forgotten, neither will the hearts of God's people become faint." Mr. Bradshaw found a wide-open door in Yachau, and so the second period ended with praise to God for his help and deliverance.

" Hitherto hath the Lord helped us."

Third Period, 1896-1900

During this period the workers were stationed as follows:

At Suifu, Mr. and Mrs. Wellwood, Mr. and Mrs. Salquist, Dr. and Mrs. Finch;

At Kiating, Mr. and Mrs. Beaman and Mr. Bradshaw; and on the return to America of Mr. and Mrs. Beaman, Mr. and Mrs. Openshaw were transferred there from Yachau;

At Yachau, Mr. and Mrs. Upcraft; and Dr. Corlies, a new worker, was temporarily stationed at Suifu, to be finally located in Yachau.

This may be said to be the period of greatest activity and widest expansion in the history of the mission. School work on a small scale was carried on in each station, besides Sunday schools for children, Sunday schools for heathen, in heathen temples, being a development in the children's work in Yachau. Classes for women and visitation in the homes and in country districts were also vigorously prosecuted. Medical work, preaching in chapels, in shops, on streets, in inns in country places, and the distribution and sale of tracts, New Testaments, and Bibles were carried on unceasingly in all accessible places. Inquirers and converts increased in number, and interest sprang up in places where previously the missionary had been stoned and driven out. At Lichwang, where the fleeing missionaries were attacked in 1895, twenty or thirty inquirers were reported at the end of 1897.

A West China association, with native delegates, met in Kiating at the end of the same year, when Christian natives from the three stations assembled for the first time. The middle of the year 1900 found the membership of the three churches, Suifu, Kiating, and Yachau, to be sixty-eight, with some two hundred names on the inquirers' roll, also

nine native preachers and teachers, and five Sunday schools, with an attendance of several hundred children. There was also special interest in some of the towns on the Yangtse and in the mountain district west of Yachau. From the latter place, only a few short weeks before the Boxer uprising, scores of men and women enrolled their names as inquirers.

Hope was large for the continued expansion of the work,

CONVERTS AT YACHAU

when once again the order came, "Leave your stations immediately and come to points of safety and protection." The storm-cloud of persecution had broken in all its fury in the northern provinces, and threatened to sweep every foreigner and native Christian out of the land. In this bitter anti-foreign movement, not foreigners only, but thousands of our native brethren and sisters laid down their lives, faithful

witnesses for the Church on earth. That was a wonderful exodus that poured out from the west of China — two or three hundred English and American missionaries, leaving comparatively quiet and peaceful fields, going whither and into what, who could tell?

All the members of our Western China Mission, with the exception of Dr. Corlies, who went to Ningpo, and Mr. Upcraft, who went to Pekin, returned to America to remain until conditions should favor a return. Dr. Corlies availed himself of the first opportunity to get back to Suifu, and he found the Christians there at work as though nothing had happened. When Mr. Upcraft gave up his position as interpreter at Pekin and returned to western China a little later, he learned that the native Christians in all the stations had been kept faithful. God had more than answered prayer for the safety of the little flock which had been left as sheep among wolves. Not only so, but the return of the missionaries was hailed with joy, and a royal welcome was accorded them by officials and people. It soon became evident that a new day had dawned in China and the people were commencing to awaken from their sleep of centuries. Thus begins what may be termed the

Fourth Period—The Awakening

The governing classes are convinced that China must put herself in the line of progress, that self-perservation demands the open door to Western learning and inter-commercial relations with the outside world; consequently, the Chinese are reaching out their hands to the hated foreigner for help and counsel in this time of her awakening. This new spirit of inquiry abroad in the land lays heavy burdens upon the inadequate missionary force on the field. The demand for teachers, preachers, schools, and instruction in the gospel is beyond all precedent and beyond the present power to supply. C. E. Tompkins, M.D., and wife are the only ones who have come to share the work at this time of enlarged opportunity. Pray the Lord of the harvest to thrust forth laborers into this ripened harvest field!

"Watchman, what hour?" The watchman said, "The morning is come." The cloudy pillar which for a time rested upon God's people and their service in China, bidding them abide in their tents, has long ago been lifted, and the word now is, FORWARD!

CHRISTIANS AND INQUIRERS AT KIATING

2 Ed. 3 m-3-04.

In common honesty, the man who does not feel constrained to spread the knowledge of Christ among mankind should surrender Christ wholly. What right has he to Christ? If Christ is not able to save the world, he is not able to save a single soul. If he can save a soul, it is awful to withhold him from any, even the lowest. And no soul can honorably claim his power in his behalf who proposes, when he has secured it, to let the rest of mankind struggle on without the Saviour, whom he believes to be unique and indispensable, but whom he is content to have obtained for himself alone. — ROBERT E. SPEER, *in "Missionary Principles and Practice."*